1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

177 One cannot study the economics and material culture of the
241 contemporary Araucanians without coming to a sharp realization of the difficulties that beset a society whose culture is in the process of undergoing a major transition. In the case of the Mapuche the change has had a much greater and more depressing effect on the men than it has had on the women. After all, the customary housekeeping and child-rearing duties of women have undergone relatively little modification and, to a large extent, the shift from war to peace has considerably lightened their agricultural labors.

This is not true for the men. Adjustment for them calls for adaptation to several drastic changes. Traditionally occupied with war and strenuous games and exercises, they must now accept the role of peaceful tillers of the soil. Inasmuch as their old culture pattern assigned no masculine prestige value to skill in agriculture, they are at best indifferent farmers. They raise what crops they can, but they take paths of least resistance instead of bending all their efforts toward the improvement of their lands, herds, and livestock. Time hangs heavy on their hands at many points of the calendar, and it is not hard to see why many of them seek to escape reality by getting drunk as often as possible.

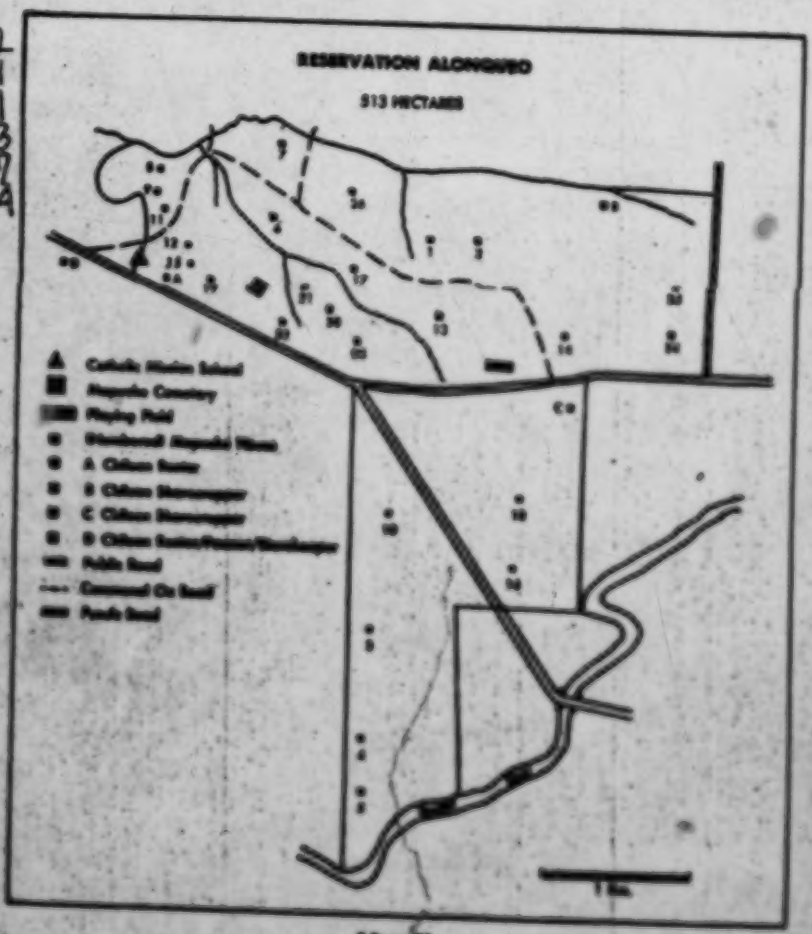
512 Oddly enough, most of the Mapuches are in the habit of going to bed late and awakening fairly early, even in the rainy winter season when there is little work to be done. Again and again one hears them say: "How long the nights are!" Sometimes they beguile themselves with songs, stories, or general conversation, but even when time drags they do not like to retire early in the evening.

177 There is no way of predicting what cultural innovations or value systems the Araucanians may develop at a future date, but at the moment their material culture and its immediate
●[563] consequences are depressingly low. Yet they are not sharply set apart from their neighbors, and except for the retention of the Mapuche language, they are virtually indistinguishable from the poorer Chilean farmers who live in their vicinity.

11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

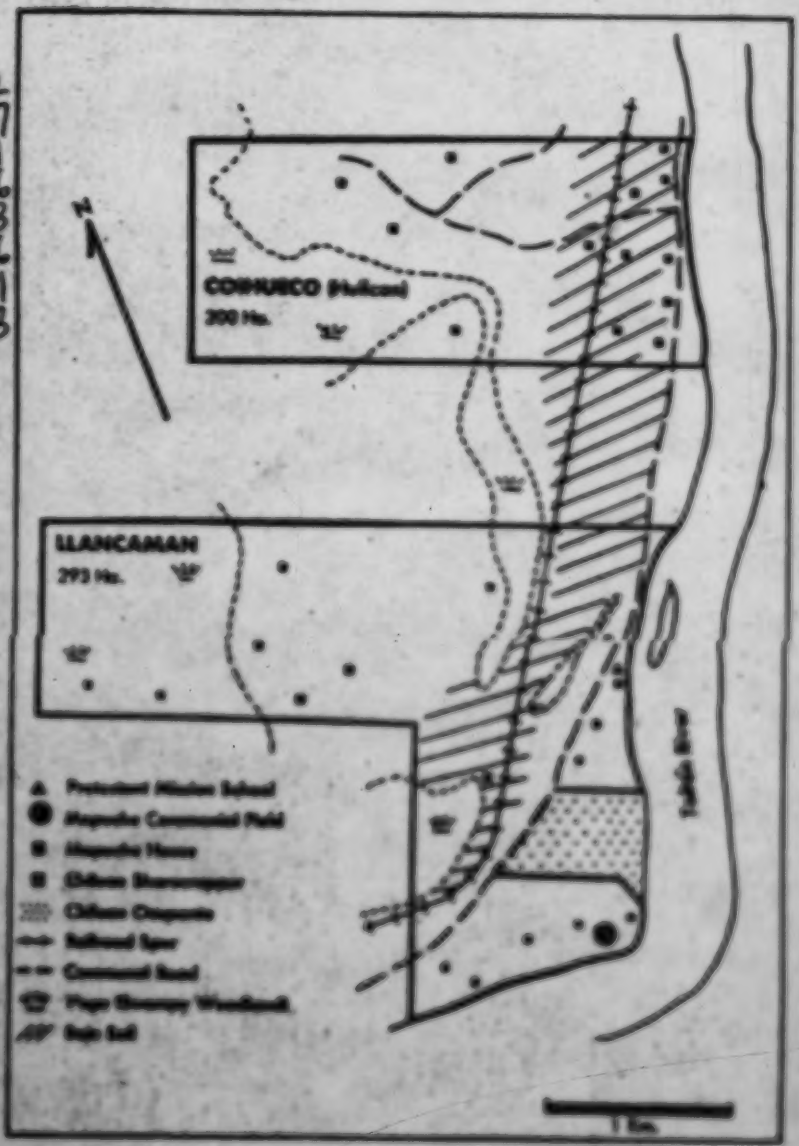
in lower yields per hectare, especially during the past few decades. Furthermore, there has been an unequal accumulation of land, largely through the chances of inheritance, which has accentuated the situation beyond the inferences which might be drawn from the average figures given in the table above. Of the total 513 hectares, more than half are controlled by four families: the chief controls 100, another resident 46, and two others 50 and 40 each. Some families control only from 5 to 7 hectares. The political aspects of this situation will be discussed.

The general tendency throughout Araucanía is that land becomes



Map II

Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche



Map III

[4.56]

11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

distribution of farmland, cattle, and so forth, the reader may consult Chart 3 *in* Appendix B. There is an equitable apportionment of land. Again, as was noted for Llancaman, there is the notion that so-and-so many hectares are "held" and so-and-so many "occupied," the latter having been cleared and put into crops. *División* is desired by not more than two or three inhabitants – people who want to sell their land and move off the reservation. The people rather solidly support their chief, largely because he is an important ritual leader, although it is recognized that he is ineffectual in obtaining help from the government. Most people put their hope of dealing successfully with the Chilean government in the chief of Llancaman, who has recently become a minor government official.

Reservation M. Nahuelpan: Llanquilla (Andean) Region

Although Nahuelpan was actually divided into severalty holdings in 1948, it is still carried on the records as a reservation *dividido*, since the inhabitants do not yet have completely free disposal rights over their land. At the time of *división* several hectares of original reservation land were ceded to a Chilean who had farmed and lived on a section of the reservation for many years. This Chilean was accorded *ocupante* status by the Chilean government, which carries the right to remain on the land with full ownership rights. There are potential *ocupantes* on a number of Mapuche reservations, who at the time of *división* will be entitled to legal claim on whatever land they have improved.

The divided reservation consists of 27 individuals, the same number of residents as at the time of *radicación*. Of the original number, however, 11 were no longer represented on the land at the time of *división*. In addition, two families have since sold out to Chileans. The total number of households at the time of *radicación* was three, today it is eight, indicating the same tendency toward nuclearity and fragmentation of holdings seen on other reservations. Absenteeism is quite high.

The quality of much of the farmland on Nahuelpan is "marginal," there being few well-drained fields, most of the land lying on fairly precipitous hillsides or in swampy sectors at the base of the hills. However, the soil seems more productive than in many sections of the Central Valley. Fields are planted for two years, wheat preceding oats, and allowed to rest for the third and sometimes the fourth year. Potatoes are grown in successive years in the swampy bottom lands.

[illegible] OF RESERVATION MAPUCHEAN--ARAUCANIAN]